

# Jamat ke Saath Namaz Padhna Afzal He



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Rahe Amal Hindi se in rivayato ke khulase ke Lipyantaran kiya he.

**Bismillahirrahmanirrahim**

**[1] Bukhari va Muslim ki Rivayat Ka  
Khulasa; Raavi Abdullah Bin Umar Rd.**

Asal hadees me 'fazz' ka lafz aaya he jiska matlab alag-thalak rehne vale ke he, jamat ki namaz me har tarah ke musalman sharik hote he amir bhi, garib bhi, achchhe kapde vale bhi, aur fate purane kapde pehenne vale bhi, to jin logo ke andar badayi ka gurur hota he aur maldari ke nashe me dhut hote he vo is baat ko pasand nahi karte ki unke saath koi aur khada ho is liye vo namaz apne gharo me padhte he Aap ﷺ ne is zehni bimari ka ilaj ye bataya ki jamat ke saath namaz padho, apne kamro ya masjid me akele namaz na padho. Fir ye baat bhi he ki aam taur se

jamat ke sath namaz padhne me shaitani khayalat kum paida hote he aur adami ka Allah se talluk mazboot hota he is wajah se jamat ke sath namaz padhne ka darja Aap ﷺ ke farman ke mutabik 27 guna badha huva hota he.



## **[2] Muslim ki Rivayat Ka Khulasa; Raavi Abdullah Bin Masud Rd.**

Rasulullah ﷺ ke zamane me hamara ye hal tha ki ham me se koi shakhs bhi jamat ki namaz se pichhe nahi rehta sivaye us shakhs ke jo munafiq ho aur uske munafiq hona maloom tha, aur sivay mariz ke balki us zamane ke logo ka hal ye tha ki agar kisi bimari me muhtala ho jaate, phir bhi do aadmiyo ke sahare masjid pohochte aur jamat me shirkat karte, aur Abdulla Bin Masud Rd ne ise silsile me kaha Allah ke Rasool! ne hame sunnatul huda sikhayi (sunnatul huda un sunnato ko kehte he jin

ko kanooni hesiyat hasil he aur vo ummat ko karne ke liye batayi gayi he aur sunnate huda me se vo namaz bhi he, jise masjid me padhi jaye jisme azaan hoti he.



Ek doosri rivayat me he jis shakhs ko ye baat pasand ho ki vo farmabardar bande ki hesiyat se kal qayamat me Allah se mile to usse in paancho namazo ki dekh bhal karni chahiye aur inhe masjid me jamat ke saath ada karna chahiye kyu ki Allah ne tumhare Rasulullah ﷺ ko sunane huda ki talim di he aur ye namaze sunane huda me se he, agar tum apne gharo me namaz padhoge jaise ki ye munafiq log apne gharo me padhte he to tum apne Rasulullah ﷺ ke tarike ko chhod doghe aur agar tum ne apne Rasulullah ﷺ ke tarike ko chhoda to sirate mustakim ko kho-doge.

### **[3] Abu Daood ki Rivayat Ka Khulasa; Raavi Abu Bin Kab Rd.**



Rasulullah ﷺ ne farmaya adami ki namaz jo kisi dusre adami ke saath padhta he jiyada imaan ki nashvounuma ki vajah banti he, us namaz ke mukable me jo vo akele padhta he. Aur jo namaz usne do adamiyo ke saath padhi vo ek adami ke saath padhi gayi namaz ke mukable me imaan ki jiyadati ka sabab banti he aur phir jitni hi jiyada tadad me log padhe to vo Allah ke najdik jiyada pasandida he (utna hi Allah se talluk mazboot hoga).

### **[4] Abu Daood ki Rivayat Ka Khulasa; Raavi Abu Darda Rd.**

Jis kisi basti ya dehat me teen musalman ho aur vaha jamat ke saath namaz nahi padhi jati ho to unpar shaitan galba paa leta he to jamat ke saath namaz padhne ko apne upar lazim karlo kyu ki bhedya sirf us bakri ko

khata he jo apne charvahe se door aur apne group se alag ho jati he.



Is rivayat me ye hakikat bayan huyi he ki jamat ke sath namaz padhne valo par Allah ki rahmat hoti he aur vo un ki hifazat karta he, lekin agar kahi jamat kayam naaki jaye to Allah apni hifazat aur dekh bhal ka hath unse khich leta he aur vo shaitan ke kabu me chale jate he, phir vo unko jis tarah chahta he shikar karta he aur jis reh par chahta he chalata he jaise bakriyo ka revad ki apne charvahe ke karib rehti he to vo dohri hifazat me rehti he ek malik ki hifazat aur dusri vo bakriyo ka ek sath rehna in dono vajaho se bhedya shikar nahi kar pata. Lekin agar koi bevakuf bakri apne charvahe ki chahat ke khilaf jhund se nikal kar pichhe reh jaye ya aaghe nikal jaye to bahut hi asani se bhedya uska shikar kar leta he, kyu ki ab ye kamzor bhi he aur malik ki

hifazat se bhi apne aap ko mehrum kar liya he.



## **[5] Abu Daood ki Rivayat Ka Khulasa; Raavi Ibne Abbas Rd.**

Rasulullah ﷺ farmate he jis shakhs ne Allah ki taraf bulane vale (muazzin) ki awaz suni aur usae koi aisa bahana bhi nahi he jo uski pukar par daud padne se rokta ho to uski ye namaz jo usne akhele padhi he (qayamat ke din) kubul nahi ki jayegi. Logo ne uspar Rasulullah ﷺ se puchha ki bahane ka kya matlab he? Aur kaun kaun si chije bahana banti he? apne farmaya Darr aur Bimari.

"Darr" se murad jan chale jane ka darr he kisi dushman ki vajah se ya darinda aur saap ki vajah se aur "Bimari" se murad vo halat he jiski vajah se adami masjid tak nahi ja sakta. Tej tufani hava, barish aur mamul se jiyada sardi bhi bahane me dakhil he, lekin thande mulko ki sardi bahana nahi he balki garam

ilako me kabhi kabhi jiyada sardi aajati he aur ye unke liye jan leva hoti he aisi sardi bahana ban sakti he, isi tarah us vakt adami ko agar bade ya chhote istinja ki jarurat mehsus ho to ye bhi bahane me shamil he.

